4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

776 dainty raiment, and exhaling a fragrant odour. They live in the mountains, but after nightfall frequently approach the abodes of men in order to allure mortal youths to join their dances. If a boy so favoured keeps his own counsel, he may join in these fairy revels with impunity, but should he venture to inform others of his relations with these nocturnal visitors, they revenge themselves by killing him.

The Ore is a being who constantly wanders about in order to hear and carry into effect the blessings and curses pronounced by men on each other. In 735 789 North Albania the usual formula with which a beggar concludes his thanks and blessings for alms received is, "May the Ore hear and bring it to pass."

Among the malevolent supernals are three kinds of man-devouring female monsters. The Koutchédra (κουτζέδρα), the Dogsuckler (συκγεννίζα), and the Liouvía (λιουβία). The first figures frequently in folk-tale, and besides her cannibalistic propensities, is credited with the power of drying up the springs and fountains at which she drinks. The Dogsuckler is endowed with four eyes, two in the front of her head, and two in the back. The Liouvía is extremely partial to the flesh of little children.

776 753 Diseases are generally personalised as female monsters, whose touch is death. One of these is called in Elbassan the Phliame (φλιάμε), whose touch causes "the falling sickness." She is, however, never alluded to by name, it being said of her victim that "The Thing has attacked him." The plague and fatal epidemics generally are represented as more or less similar, but blind beings, called Koukoúdh (κουκούδ).

6: Lane T-3 (no date) 1923 EGl Albania EGl

the byraktor that Shala had sworn a *besa* with the Tirana government, and then thought best not venture into mazes that I did not understand. But the byraktor was greatly interested on learning that I had been in Montenegro, and all that I knew about that part of Jugo-Slavia I told him; it was very little, but he seemed to see more than I did in the robbery of the Serbian Minister of Finance by Montenegrin bandits.

"The story was in the newspapers," I told him. "Some day there will be newspapers in Albania, and schools in the mountains, and then you will learn about these things when they happen."

"I have heard about the school in Thethis," he answered. "Schools are very good, but what my people need is food and clothes. We are very poor. We have too little land. A school is of no use to a child who is hungry, for hunger has no brains with which to learn. I do not care for a school in Shoshi until all my people have enough bread. It is not right to give the well-fed child a school, too; he has already more than other children, and the school will only make him wiser and prouder than the poorer ones. Already the families with fewer children are stronger than those with many, and that is not right. I do not want a school; I want land for my people, for food comes from land, and after food comes the school. There is no hope for the mountain people while enemies hold our valleys. First the Romans, then the Turks, then the

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

bajraktars to the south of it in non-tribal Martanesh; but there was none within its own boundaries. There factions, not tribes, were the social units, and all power, military and otherwise, was concentrated in the hands of four powerful bey families.

From first to last the primary function of a bajraktar was military. When one learned that war was imminent and troops were required, he had immediately to inform the tribe in the first instance by firing eight shots in quick succession into the air, and in the second by sending out the official runner called *kasnec* with news and a statement of how many men were wanted. One from each house was the usual number. The muster was soon complete, for it was thought shameful to hang back or to hide at home and no time was wasted hunting for deserters. When all had gathered, the march began. Two tribesmen in some cases, and in others four, led off singing. Next came a man closely connected with the bajraktar, preferably his eldest son, carrying the flag. The rank and file followed, firing constantly into the air to show their joy at the call to arms. Any sign of depression at leaving their homes would have been thought disgraceful and unmanly. The best warriors among them had the bajraktar in their midst and would guard him and the flag with their lives till they all came marching home again. No equipment was issued to bajraktars or 'soldiers'; each brought his own rifle and pistols and came in his ordinary clothes. Nor was any military training given them. Their value as soldiers depended upon the rifle practice which they had had at home. It was usually sufficient to make them all good shots. After a few months the war ended and they came home again, still in their peasant clothes and again firing into the air for joy.

In time of peace the bajraktar performed civilian duties. One of the chief was caring for the poor. If they got into trouble or needed work he intervened with the authorities. If they were benighted he gave them free board and lodging. On high occasions he sent them a ram on which to feast. So that they could buy on credit what they needed for their weddings and funerals he went guarantee for them at the village shops; perhaps he even paid for the goods when the following harvest failed and left them unable themselves to clear the debt. At times he lent them money without interest. In return he asked only that if required they would put their rifles at his disposal, joining him in attacking an enemy, spending some weeks annually in his house as unpaid or poorly paid guards,